No. 13

BULLETIN

OF THE

UNITED BIBLE SOCIETIES

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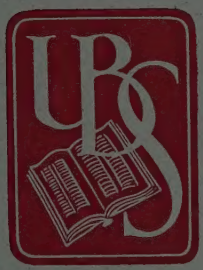

1953
FIRST QUARTER

146, QUEEN VICTORIA STREET, LONDON, E.C.4.

UNITED BIBLE SOCIETIES

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Editorial

A U.B.S. Regional Conference is planned for next June in Bad Boll, near Stuttgart, Germany. All the Bible Societies of Europe have been invited to send at least one or two delegates. The German delegation, however, will constitute about half of the total attendance.

One of the subjects proposed for this gathering is the responsibility of the Bible Societies in relation to Home-Mission work.

On the Continent of Europe the Bible Societies have very faithfully fulfilled their responsibility of providing the churches (mostly national churches) with the various types of Scripture editions needed. They have taken considerable care too, that the poor section of the population should not be deterred by high prices from buying copies of the Holy Scripture. In most cases collections have been taken in the churches which made it possible to distribute certain types of Scriptures at a very low price, at least to certain categories of people. Churches and bookshops, particularly the evangelical book trade, provided the necessary channels for Bible distribution and in Protestant areas, where practically all the children went through confirmation classes, it is fair to say that the Bible had become a universal book.

(By way of digression, and in order to round off the picture, it should also be said that were it not for the activity of the B.F.B.S. in countries like Germany or Switzerland, with a strong Roman Catholic minority, very little indeed would have been circulated among the Roman Catholic population ; local or national societies have generally refrained from sending round colporteurs in such areas mainly for fear of disturbing the established confessional peace.)

The various inner-mission agencies, on the other hand, often bound in some kind of national federation, have formed an essential feature of continental, particularly Lutheran, Christianity during the last 100-150 years. They deployed their activities mainly in popular evangelistic campaigns ; in the publication and circulation of evangelistic missionary literature ; in the creation of homes for the sick, disabled or old people ; in opening orphanages, hospitals, deaconesses' houses, etc. This two-pronged activity, missionary and social, however, somewhat lost its balance as time went on and more and more weight was given to its social and charity aspect. The development of the welfare state, the crisis provoked in Germany by the Nazi regime, have made the leaders of Home-Mission work aware of the danger of an activity too markedly social and prompted them to re-think the whole problem and to re-examine seriously the fundamentals of Home-Mission work.

There is a third factor which needs to be taken into consideration in this connection. Protestant Europe is essentially composed of state churches, every citizen being automatically considered as a member of the church unless he expressly indicates otherwise. This situation has led most people to overlook, in the last 50 years or so, the dramatic change which the moral and religious conditions of Europe were undergoing. The church struggle in Germany and the Second World War have opened many eyes and have helped many to consider the reality more soberly and objectively. Whilst opinions may vary with regard to the extent and depth of the widening estrangement from church and from Christianity which has been taking place in the early part of this century, there is hardly anyone now who would not consider this situation as one of the most serious problems of our generation.

This more factual appraisal of the present conditions, linked with the introspective thinking evolved in inner-mission circles, has led some to pay greater attention to the necessity for restoring the Bible, its reading, its study, even its circulation to the centre of evangelistic work at home. The question which arises then, for the Bible Societies is whether they can still be satisfied with their traditional activity—whether the problems and trends of the day do not give some indication that the Bible Societies, too, have a part to play in the efforts which Home-Mission leaders are considering or are already deploying in order to help men and women of to-day to restore to their life and thinking that one faith and that one hope without which nothing positive can be built or achieved in this world. The Bible Societies are not merely specialised publishing houses. They fulfil a function, a ministry of the Church ; they are, and they intend to be, missionary agencies within the Church. What this means and implies in the present circumstances of the world, and more particularly of Europe, is precisely the theme proposed for study and discussion at the next Regional Conference, under the title : " Der Volksmissionarische Dienst der Bibelgesellschaften " : the missionary responsibility of the Bible Societies towards the nation's people, or as it has been put : " Bible Societies and Home-Mission."

*

A few days ago I received a copy of the directory published by the Lutheran World Federation : " The Lutheran Churches of the World, 1952."

As would be expected, this handsome and carefully prepared book is a most useful mine of information on church life and church activity within the Lutheran confession. Yet I was struck by the almost complete lack of reference to Bible Society work. Only two Bible Societies were mentioned : the Bible Society of India, in connection with translation work in the Santal church, and the American Bible Society when it says that the American Lutheran churches " participate in the work of the American Bible Society." One cannot but be somewhat surprised to find no mention of Bible Society work in any of the churches of Europe, when one knows how closely these societies are linked with the churches and how their very existence in so much rooted in the life of the churches. What troubles me most is not so much the actual absence of names of societies or of mention of their work, as the underlying disregard that this absence denotes of the essential task the societies perform on behalf of the church. This situation also unveils a regrettable failure of the Bible Societies to convey to the churches and their members forcibly enough the vision of the fundamental importance of their activity for the life of the Church itself. How then will the Bible Societies be able to discharge their tremendous responsibility in meeting the needs of the world, if more attention is not paid and more support not given to their task and activity ?

NEWS FROM ALL THE WORLD

Australia

EVERY missionary working in New Guinea and in the New Hebrides is to receive a copy of the magazine Gospel " The Man in the Street "— Gospel according to St. Luke. This is being sent by the *B.F.B.S. in Australia* with the suggestion that such a publication might be useful for those of the native population who understand or are learning English. Orders are flowing in and the impression has been gained that magazine Gospels can also render a useful service to the missionary cause.

Canada

Reporting on the steps undertaken by the *British and Foreign Bible Society in Canada* in connection with the celebration of the Third Jubilee, the Rev. W. H. Hudspeth writes :

" Much emphasis is being placed upon :

(*a*) The extraordinary manner in which the Society came into being—in a period of dismay and confusion and of war, both hot and cold, somewhat analagous to the present ;

(*b*) The hope that Jubliee preparations may be of such a nature that the whole national, spiritual life will be enriched and deepened ;

(*c*) The desire that Christian people should truly make a fresh study of the Scriptures.

" Each of our sixteen Auxiliaries has been allocated an amount for Jubilee year, which the national Committee feels that Auxiliary could and should raise and this amount is to be in the hands of the national office by March 1954. These allocated specific amounts are to be in addition to the annual contributions which between 1951 and 1954 are to be increased by at least 25%.

" One Auxiliary has already sent in its quota. A second Auxiliary has written to say that it is planning to raise more than its quota, since the world needs are so urgent. Altogether, eight of the Auxiliaries have already sent in contributions towards the 1954 Jubilee Fund.

" The Upper Canada Bible Society is using the Jubilee as a challenge to the whole of its membership to share in a world-wide Crusade. A most attractive illustrated brochure embodies this appeal."

*

The B.F.B.S in Canada has sent to the B.F.B.S. in London a gift of 15 copies of a motion picture film which the Rev. E. J. Hewer, District Secretary for the North Alberta Auxiliary, produced three years ago and which was one of two motion pictures to receive Honorable Mention in the Amateur Class of the Canadian Film Awards in 1950.

The film, a thirty-minute coloured sound film, describes the work of the Bible Society, particularly colportage work, in various parts of Canada among a population of many different social backgrounds.

The film has also been shown already on occasions in the U.S.A., Australia and New Zealand; its showing in England will be the first in Europe. A copy of it has also been taken by a Canadian missionary to Korea. The film is available to all Bible Societies at the reduced price of 225 Canadian dollars.

China

The Bible Society depot in Kunming is reported to have been closed, though that in Chungking remains open. It is also understood that the Peking, Tientsin and Canton offices are closing down.

England

At the meeting of the General Committee of the *British and Foreign Bible Society* on 1st December, the Rev. Canon Norman John Cockburn, M.A., B.D., PH.D., was appointed General Secretary in succession to the Rev. A. H. Wilkinson, B.D., who retires from the service of the Society early in 1953.

Canon Cockburn is Vice-Provost of Edinburgh Cathedral and a man who has already, in his mid-forties, made his mark both in the practical work of the Church and in Christian scholarship. After graduation at Edinburgh University, he became curate at Holy Trinity, Stirling, taking his B.D. during the curacy. Then he was appointed chaplain of St. Mary's Cathedral, Edinburgh (1933-1936), Vice-Principal of Edinburgh Theological College (1936-1941), and finally Canon and Vice-Provost of the Cathedral. He was awarded the Ph.D. for a thesis on Origen in 1951.

Canon Cockburn has been notable for his services to the cause of Christian unity, particularly in Scotland. An Anglican of definite views, he yet has warm friends outside his own community. He has been a leader in the Scottish churches' ecumenical committee and has never missed an opportunity of improving the relations between the Episcopal Church of Scotland and the Presbyterian and other churches. He was one of the representatives of his church at the World Conference on Faith and Order held last summer in Lund.

*

New publications in process of production (i.e. editions of the Scriptures for which the text had to be set, either for the first time or for a new edition) are greater than ever before ; they total 16 Bibles, 12 Testaments and various portions in 15 other languages.

New Translations :

Bibles in :	Bemba	Luo	Ngala
	Brass Ijo	Marovo	Nupe
	Cambodian	Ndonga	Ruanda
	Duala	Ndau	Tigrinya
New Testaments in:	Baouli	Kim	Meru
	Djerma	Kipsigis	

Portions in languages not hitherto on the B.F.B.S. list :

Gospels and Acts in :	Baya-Kalla
John in :	Bariba, Mashi, Nyemba-Portugese (diglot), Pana

Portions in languages in which various portions have already been published :

Proverbs :	Ngwana-Ituri
Psalms :	Lahu
Matthew :	Dida
Mark :	Ewe (for new literates—is in the press)
Luke :	Kabyle-French
Epistles and Gospels :	Mataco
John	Popo

Revised translations :

Bibles in :	Afrikaans, Lur, Ngadjoe-Djak, Portuguese (revised orthography)
New Testaments :	Haya, Latvian, Yao, Zulu
Portions :	
Romans :	Lugbara
Matthew :	Mende
	Russian (tentative edition)

In addition the New Testament in Shona is being reset; a new edition of the Greek New Testament and of the Hebrew Old Testament are in the press.

*

At the moment the Translations Department of the B.F.B.S. is dealing with over 201 different languages. Of these, 50 are new languages into which so far no portion of the Bible has been issued. In 29 further languages, where at least one book of the Bible has already been published, additional books are now being translated. In 30 more languages New Testaments have been prepared and will be appearing for the first time. The translation of the complete Bible is being completed in 34 other languages, and revisions are going on in 59 languages.

Steady progress is being made with the new translation of the Russian New Testament. The Translations Sub-Committee of the B.F.B.S. has now approved the text of St. Matthew's Gospel, and a tentative edition of 2,000

copies is in the press. Bishop Cassian has almost completed the draft translation of the New Testament and the Commission in Paris is working on the Gospels of St. Mark and St. Luke. It is hoped that the whole work will be ready for the press in about eighteen months.

Under the auspices of the B.F.B.S., a new edition of the Greek New Testament is being prepared in connection with the forthcoming Third Jubilee celebrations of the Society. Professor Erwin Nestlé and Professor G. D. Kilpatrick have collaborated in the preparation of a new apparatus. The text will be almost identical with that of the B.F.B.S. edition of 1904, but the apparatus is based on Dr. Nestlé's 17th edition. The manuscript is now ready and the Oxford University Press hope to have the work ready for publication in 1954.

*

The total number of Bibles produced by the B.F.B.S. in the United Kingdom only during 1952 was 1,006,301. In addition 768,906 New Testaments and 617,200 Portions were printed. These were in English and overseas languages.

*

A week-end conference for a group of business men, leaders of men's societies and members of its General Committee was arranged by the B.F.B.S. last October, at a hotel in Eastbourne. Sir Graeme Tyrrell and the Rev. William J. Platt chaired the conference. One subject considered was the possibility of developing Bible Society work among men, and one proposal towards this end was the holding of a large laymen's week-end in 1953, and another the possible formation of a Bible Society laymen's movement. A small committee is now considering these suggestions. The conference was felt to be a useful and happy occasion whose results may be far-reaching.

France

The Bible exhibition set up by the Belgian Bible Society (see BULLETIN 12, page 39) is to be shown in eleven cities in Southern France during the first six months of the year. The local churches are responsible for all arrangements including publicity. Advice and help are being given by leaders of both the Belgian Bible Society and the *French Bible Committee*. Among the cities to be visited are Toulouse, Marseilles, Lyons, and Vichy.

*

The Board of the French Bible Committee has decided to proceed with the production of a large type edition of St. Luke's Gospel. This will meet a real need, since the only biblical productions in the post-war period have been some Portions in small, expensive editions produced by private publishers.

Germany

Under the title " This Word Endures " (Dies Wort Bleibt), the *Union of Evangelical Bible Societies in Germany* has produced an exhibition consisting of a series of fifteen panels showing the relevance of God's Word throughout history and for to-day. The following description is taken from an outline of the exhibition prepared by Pastor E. Fisch, Travelling Secretary of the *Verband*, and initiator of the exhibition :

" By means of fifteen panels the visitor to the exhibition passes through the whole course of Bible history. The different texts used to head up each panel are shown to have meaning not only for the time in which they were written, but also here and now. In this connection it is unusually striking to read sayings of heathen peoples of the Bible world and era and to see reproductions of the relics they have left. One sees, for instance, how different is the whole conception of creation as described in the Bible from that of the Egyptians or the Babylonians. Elsewhere, the Ten Commandments as they appear on the oldest papyrus are contrasted with the gods of the nations surrounding Israel. Again we read the claim of one of the pharoahs to be God, and alongside it God's Word. Or we see the Emperor Augustus and the inscription concerning him, discovered on the island of Philae on the Nile, and calling him the saviour of the world ; what a contrast to the words of the Bible proclaiming Jesus Christ as our Saviour !

" This exhibition has already been shown in various parts of Berlin and has been well received. Various editions of Scripture, ancient and modern and in many languages, are also produced alongside the panels ; charts and statistics show the extent of the work of translation and distribution accomplished by the Bible Societies in the world. There are pictures showing different phases of translation work and of the production of the Book, and these help the visitor to become more deeply acquainted with an aspect of Christian activity which is often too much ignored."

Again, Dr. Herbert Mascher, who is connected with the Sunday School Union, said at a recent meeting in Berlin :

" ' Dechristianisation ' is felt in a surprising way in our Sunday school work. Our children come from homes totally estranged from the church, in which there is no Bible and God is passed by as non-existent. Due to these facts, our mode of teaching must change. Our service must be much more thorough-going than when we gave instruction that supplemented what was gained from a Christian home.

" One essential of this new mode is an emphasis on the devotional part of the service. Through prayer, something happens to children ; they actively enter into contact with God through it.

"Another emphasis is this—replacing the narration of Bible stories with the Word of God itself. To-day our work, even with smaller children, is tied much closer to the biblical text in contrast to Bible or other stories. Its divine power reaches their hearts, hitherto estranged from God."

Gold Coast

The British and Foreign Bible Society Auxiliary in Accra has been reorganised lately as a result of the visit which the Rev. J. T. Watson, Assistant General Secretary of the B.F.B.S., paid a year ago to that area. This is particularly encouraging in view of the fact that, although founded in 1897, that auxiliary had fallen into decay and another, founded in 1890 in Cape Coast Castle, had also disappeared.

Hongkong

The pre-war custom of giving Presentation Bibles to Hongkong University graduates was revived in 1952 and on June 22nd ninety graduates received these Bibles at the Presentation Service of the University. The Society has made a grant of 150 Bibles for the 1953 Presentation.

Hungary

At the request of the Presidency of the General Convent, all parishes of the Hungarian Reformed Church held " Bible Sunday " at the beginning of Reformation Day week, on 26th October. Offerings at church services on this Sunday were given for the expenses of the *Hungarian Bible Council*, mainly to cover the costs of the work of revision which began some time ago. This work has brought good results already. A trial edition of the New Testament in eleven parts came off the press in 1952. The work of the revision of the text of the Old Testament is going on steadily.

To introduce this " Bible Sunday," Reformed Pastor Stephen Czégledy of Budapest, wrote the following in the national weekly of the Reformed Church, " Az Ut " :

" It is an undeniable fact that God has given out of the gracious gift of being renewed in His Word to our Reformed Church during the last two decades, but more especially during the past few years recently. Those Hungarian Reformed people who can recall the memories of a church life, in which God's Word had hardly been heard, need not be more than fifty years of age. As against this, today—God be blessed for that !—it has become almost a common saying that the church lives from the Word, in the Word and for the Word. Practically speaking the truth is that there are scores of people, men and women, in our church, who live daily on the basis of God's Word and know well that it is the sole foundation of a life in the church."

*

The Hungarian Bible Council has just printed an edition of 30,000 Bibles in the text of the 1908 revision, and 30,000 New Testaments of the new revision, which was recently completed. The latter is published as a tentative edition, the text of which may be subject to slight alteration, when criticisms and suggestions from readers are received and examined by the revision committee.

Indonesia

A further language has been added to the number of languages in Indonesia into which at least one book of the Bible has been translated. The Gospel of St. Mark has been translated into Balantian, one of the Dyak languages, spoken in and near Landak on West Borneo. A stencilled proof-edition of 100 copies has been made.

A translation of the New Testament in Simalungun-Batta by the Rev. J. Wismar Saragih is in the press ; it is the first N.T. to appear in this language. As early as 1939 the Joint Indonesian Publication Fund published a translation of the Gospel of St. Luke by the same translator.

Ireland

With regard to the new translation of the New Testament into modern Irish (BULLETIN 12, pp. 12-13), the *Hibernian Bible Society* has now informed us that it has decided to subsidise the sale of this Testament abroad, so that it will be sold at 6s. 6d. a copy, plus 1s. 0d. bookpost to any country.

Israel

Pastor Magne Solheim, honorary secretary of the B.F.B.S./A.B.S. joint sub-agency in Israel, sends the following information regarding problems of Bible distribution in Israel :

" In Israel most things are rationed, because the country does not dispose of sufficient foreign currency and therefore cannot import sufficient goods to meet the needs. This even applies to the Bible which, although not technically rationed, is in greater demand than present supplies can meet. We of the Bible Society must therefore do our best to distribute the Bible as fairly as possible. Actually in Israel, the Bible is a very good seller on the black market. It is, for instance, easy to buy a comparatively cheap Bible from the Bible Society and to re-sell it at a high price. If, therefore, a request comes from an unknown person, we ask for a written statement that the Bibles are required for a school or other institution.

" Here in Israel, the B.F.B.S. and the A.B.S. are responsible for the distribution of the Bible. Up to the present time we have sold Bibles in 32 different languages. There have come to Israel Jews from 64 different countries and a babel of languages is spoken. But the official language of the country is Hebrew. That is the language in which the children are taught in school, and the children and young people who have grown up here speak Hebrew as their mother-tongue. So the demand for Hebrew Bibles is especially great. We often find ourselves without a single Hebrew Bible to sell.

" What can really be the reason for this great demand for Bibles ? Here in Israel it is evident that the Jewish people and the Bible belong to each other in a special way. In other countries children can quite well be taught the history and language of that country without the Bible. But in Israel that is impossible for the classical history and language are only to be found in the Bible. If children in Israel are to be enlightened as to the land of their forefathers, to which they have returned after so many centuries, they must turn to the Bible. Even atheists cannot do without the Bible. Hence we come up against the fact that there are people here in Israel who want to create a " new " Bible, the so-called " Bible without God." Those who are behind this, maintain that it is harmful for children continually to be in contact with the out-of-date conception of God. They have therefore published a volume of " Stories from the Bible " from which the name of God is, as it were, entirely left out. This pitiful attempt which, however, had not met with a friendly reception, shows how the people of Israel cannot relinquish the Bible.

" Another remarkable trend in Israel today is the great interest taken in the New Testament and the person of Jesus. It is true that it is not our Jesus, our Saviour, Who interests them, but the great Jew Jesus, for whom the Jews today are trying to find a place in their history.

" Whatever the reason may be, the Jews today in Israel are reading the Bible. It is, after all, God's Word with which they are concerned. And our hope and prayer is that God may pour out His Spirit upon Israel that they may acknowledge Him of whom Moses and the Prophets testified : " Jesus the Messiah, the Saviour of the Jews and of all nations, the only hope of the world"!

Korea

The Korean Bible in the new orthography (Hankul) became available at the end of 1952. The manuscript was preserved in a pickle jar and hidden in the country when Seoul was invaded, until Mr. Im could take it to Japan and then back to Pusan, where the printing was prepared.

Mr. J. C. F. Robertson, who represents the A.B.S. and the B.F.B.S. in the Asian area, spent three weeks in Korea towards the end of 1952. He was able to spend one week with Mr. Im, Secretary of the *Korean Bible Society*, and writes very appreciatively of the job being done by Mr. Im, in spite of the present difficult circumstances, and of Mr. Im's close contacts with the Korean Church and missionaries. The other two weeks were spent travelling all over Korea in a jeep, through the co-operation of the American Army chaplains.

Malaya

" Despite the disturbed conditions prevailing in Malaya", writes Mr. Ian H. D. Findlay, "it can be safely said that the work does not simply 'continue'. It can be said to be going forward. The associated societies have assumed heavy responsibilities with regard to New Village work. This is truly Christian pioneer work. It is no exaggeration to say that something like 90% of the Christian literature circulating in these New Villages is provided by the Bible Societies in Malaya. Then, too, there is no more aggressive evangelising force in Malaya than the Bible Societies. Day in and day out, the eleven colporteur-evangelists travel all over the place. They engage in simple preaching and then offer their listeners Bibles, New Testaments and Portions in a great variety of languages. Yes, daily the Bible Society workers carry the Gospel into places otherwise untouched."

Mr. Findlay is carrying on Bible work in Singapore during the furlough of Mr. Ian Morrison, secretary of the joint National Bible Society of Scotland/ British and Foreign Bible Society Agency in Malaya.

Netherlands

The home department of the *Netherlands Bible Society* organised a large exhibition under the title " The Ever-New Book." This exhibition, which was held for the first time during the annual meeting of the N.B.S. in June, 1952 (see BULLETIN 12), was shown from the 16th September till 8th November in seven towns. During this period it was visited by about 11,500 persons (including 5,250 school children who came during class-time). A large number of Bibles, New Testaments and Portions were sold at this exhibition, while about 160 new members joined the Society. Many visitors seized the opportunity, offered at the exhibition, to see the filmstrip about the new Dutch version of the Bible. This filmstrip was presented during the exhibition five

or six times a day, so that in all it was shown about 125 times. Local ministers gave short talks at the exhibition. A tour to a second group of towns is on the programme for the spring of 1953.

The Board of the Netherlands Bible Society has set up a committee of experts in the field of illustrations. This committee will give advice to the Board in relation to the use of artistic, modern illustration material in the N.B.S. editions.

Just about a year ago (the beginning of December, 1951), the first copies of the new Dutch version of the whole Bible were completed. This year about 440,000 copies of the version in four different sizes came from the press. New editions are in the press again, among which there is a fifth size, viz. a large family Bible.

Already five different denominations in the Netherlands and one Dutch denomination in Indonesia have begun to use this version in their services. It must be remembered that this new Dutch version has been prepared by a committee of scholars and Bible translators under the auspices of the Bible Society and not as in Great Britain now, for instance, where a committee appointed by the churches is preparing a new version in English.

Nyasaland

The U.B.S. Message to the Churches, issued in Ootacamund last February, has been widely circulated by the B.F.B.S. agency in South East Africa. Recently the Secretary of the Mkhoma Presbytery of the Presbyterian Church of Central Africa (Nyasaland) informed the Bible Society agent, Mr. T. P. Bevan, that the Presbytery at its meeting in August had decided to inform all congregations about the Message. It agreed to urge all ministers, evangelists and church elders to see that the Bible is found in every home, to encourage all members of the churches to read their Bibles systematically, following the Bible study notes published in the monthly church paper, and to encourage all preachers to follow the scheme of lessons prepared in " The Preacher's Guide " issued by the Presbytery, where special attention is given to expository preaching. Finally, it was decided that the existing rule that no person should be allowed to become a member of the church who does not possess a Bible, should now be kept very strictly in all the congregations.

The Presbytery Secretary also announced that his church intends to give special attention to this whole matter when the 150th Anniversary of the Bible Society movement is celebrated.

Poland

A recent report from Poland indicates that in the first eight months of the current year, 90,000 copies of Scriptures were circulated, representing as much as in the whole twelve months of 1951. The annual circulation in Poland is double what it was in pre-war days and Roman Catholic clergy and laity frequently come to the depot for Scriptures.

Portugal

Circulation in Portugal has almost reached 238,000 copies of the Scriptures, thus exceeding the 1951 figure by nearly 12,000. This increase is due mainly to an intensive campaign by several evangelical groups under the slogan : " One Gospel in Every Home." The Agent of the British and Foreign Bible Society in Lisbon states that there is a welcome movement amongst Roman Catholics, encouraging them to read the Holy Scriptures.

Scotland

At a meeting of the Board of Directors of the *National Bible Society of Scotland* held in Edinburgh on 8th December last, the Society's budget for the coming year was considered and passed. Although the ordinary income of the Society has recently been maintained, and indeed increased year by year, the very heavy demand for Bibles, particularly in Africa, coupled with rising costs, has meant a yearly reduction in the Society's expendable reserves, until these have reached a point beyond which it would be unwise to reduce them. It was regretfully decided that no large editions could be planned for 1953, but that the Society should confine itself to the maintenance of essential work overseas and the production of small editions of Scriptures to meet some of the most urgent orders. This decision involves, among other things, postponing the production of an edition of 50,000 copies of the Bible in Efik for Calabar, postponing help urgently called for in Korea, and discontinuing an annual grant of £1,000 for work in Indonesia. It is hoped that during the course of 1953 reserves can be built up again so as to allow the resumption of printing in the following year on a scale commensurate with the need.

It was noted that there had been a falling off in legacy income during the year, and the hope was expressed that many more persons who love the Bible would decide to include the N.B.S.S. among the good causes which will one day benefit under their wills.

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The N.B.S.S. has issued a new series of Gospels for colportage work. They are in the Authorised Version but are set out in paragraphs instead of in verses, and they contain an index. They are illustrated with six coloured pictures never previously published (including those on the front and back covers) representing life in Palestine and depicting scenes from the text.

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The N.B.S.S. regrets to announce the death of the Rev. Dr. J. W. Arthur, one of its Vice-Presidents, whom delegates to the U.B.S. Council meeting in Dunblane may remember with pleasure, as he and Mrs. Arthur were two of the hosts at the Conference. Dr. Arthur had been a missionary in Kenya for thirty-six years and had been closely linked with the Bible Society since his return from the field in 1938.

Switzerland

A number of parishes in the county of Argovy are holding Bible weeks or Bible courses during the present winter, with a view to helping church-goers and particularly young people, to get a more intimate knowledge of the Bible. Such courses have already been organised for some years. The home mission recently addressed a call to all pastors, urging them to set up such Bible courses or weeks wherever they had not hitherto been held.

United States of America

The *American Bible Society* has issued an edition of 500 copies of the Society's small volume of Scripture passages in Armenian braille and a similar edition of the same book in Turkish braille.

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It is reported that within two days of its appearance on the market the whole edition of the American Revised Standard Version Bible—one million copies—had run out of print. Since then 600,000 more copies were sold by the end of November. A further edition has since been printed.

The American Bible Society has produced 167,000 copies of the illustrated book of Acts in Modern Greek. One of the first copies from the press was presented to Mr. George Kladis, sub-agent in Greece, on his visit to the Bible House in New York City. A special copy in a leather folder was prepared for presentation to the King and Queen of Greece. The Society is also producing 50,000 New Testaments in Modern Greek for the Greek Army.

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All four of the major radio networks and hundreds of local stations, including 110 Television stations, presented programmes in observance of Worldwide Bible Reading (Thanksgiving to Christmas) and Universal Bible Sunday, which occurred on 14th December. A new feature offered by the radio department of the Society was a device similar to a cheque book presenting in handy form a 30-60 second spot announcement from every one of the 29 days of the Bible reading programme bearing upon the readings suggested for each day. Several Television stations were also supplied with a set of ten slides to accompany this announcement.

United Bible Societies

The Rt. Rev. C. W. Noack, Bishop of Haderslev, Denmark, visited the Bible Societies in Norway, Sweden and Finland during November, on behalf of the U.B.S., to report to them verbally on the Conference and Council meeting held in Ootacamund, South India, last February. Bishop Noack is the representative of the Danish Bible Society on the Council of the U.B.S. During his visit to the Scandinavian countries he had the opportunity of addressing the Boards of the various national Societies, and he also spoke at a number of public meetings.

" What was the outstanding impression gained from this journey of Bible work in the northern lands ? " writes Bishop Noack in his report. " It was this—and the same holds good for our Danish Bible Society—that the leaders of the northern Bible Societies rejoice that they are not only members of a big family of Bible Societies, but that now, through the U.B.S., they have become more closely bound together with those members. It appears to be recognised that there is a growing openness towards the missionary task, which has only been realised through the existence of the U.B.S. They all have internal difficulties to overcome in order to be able fully to accomplish the changes involved in the new tasks. The Norwegian Bible Society has made the most progress in this direction. The Norwegian method can, however, hardly be carried over to the Swedish and Danish situations. While having the same aim, we must discover which methods are best suited to the structure of church life

in our own particular countries. In Finland, where the people have borne with amazing fortitude the burden of war debt, right to the bitter end, the co-ordination of the forces for effectively providing their own people with the Scriptures is the first item on the agenda for Bible work. It is, however, not inconceivable that in spite of this Finland may be preparing for us the surprise of announcing its intention to participate in the missionary task of the Bible Societies."

Miscellaneous

Leaders and friends of the German Y.M.C.A. have met in Kassel to celebrate the 100th anniversary of the publication of the annual lists of Bible readings, which have been used regularly throughout the century by German Y.M.C.A. members. In the course of years, these lists have been adopted by various other movements in Germany, including the Roman Catholic Church publishing house in Stuttgart, which has promoted them for twenty years.

The World's Alliance of Y.M.C.A.'s and the World's Y.W.C.A. have now adopted the German list and have published it to the extent of 150,000 copies in ten languages. This Bible Reading Plan is also being used for the daily devotional services of the Swedish national radio throughout the present year.

Literacy

India. The new census of 1951 shows that the percentage of literacy in Bombay State is 34.86 for men, 12.56 for women. In Greater Bombay itself the returns showed 54.47% of the males and 37.25% of the female population as literate. These figures include the entire population. Of the age-group above 10 years, over 30% are given as literate.

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Gold Coast. The first intensive literacy drive organised under the new Gold Coast Plan for mass education was started last June in the Gold Coast. The courses lasted three months and all the teachers worked on a voluntary basis. Every part of the country is being covered by these campaigns, which will be repeated each year for four or five years. Each campaign will be completed by the issuing of certificates and by an effort to develop basic education.

" By the end of June," reports the Community Development Bulletin, " over 52,000 learners had registered in the Gold Coast and, in spite of the unusually heavy rains of the year, were attending classes conducted by over 7,000 Voluntary Leaders in more than 3,000 literacy classes located in over 800 towns and villages in the country.

" The number of Twi, Ewe and Fanti primers printed and sold by the end of June, apart from those of Dagbani, Mampruli and Kasem, was over 20,000 and orders were pouring into headquarters for thousands more.

" In the Trans-Volta and Southern Togoland Region, 28,000 learners had registered and were attending 1,050 literacy classes in 420 towns and villages by the end of June. A cadre of over 2,000 Voluntary Leaders was in charge of the classes.

" One outstanding characteristic of this Region is the groups of highly enthusiastic women who dominate the classes everywhere with their large numbers.

....." In Ashanti, over 15,000 persons in 300 towns and villages with 700 literacy classes were taught by 1,500 Voluntary Leaders. More than 13,000 primers were sold by the end of June.

....." In the Fanti Region, more than 6,700 registered learners in 590 classes located in 120 towns and villages were taught by 650 Voluntary Leaders. This Region is outstanding in the large number of chiefs and elders who not only back the drive but also either join the ordinary classes or form separate ones in their palaces for themselves.

....." In the Northern Territories, however, the campaign was started six months ahead of the drive further south. By the end of June, 720 literacy classes had been established in a number of towns and villages throughout the Region. The drive was most successful in the Kasena country. This success was due to a group of 17 Voluntary Leaders from Kasena country who, after attending a short course at the Rural Training Centre in Tamale, did excellent work among their own people."

Roman Catholicism

Austria : In the periodical ' Bible and Liturgy ' published by Dr. Pius Parsch (see BULLETIN No. 5, p.3), the editor addresses an appeal to Roman Catholic priests for greater co-operation in Bible work :

" The piety of the people would not be so primitive, would not be so much on the periphery of real Christianity, and not be so little God-and-Christ-centred, if the people were to return more to the Scriptures. And that should be the great task of those responsible for spiritual welfare, to break the bread of revealed teaching to believers.

" But the priests themselves must become firmly grounded in the Bible, rejoicing in the Bible and taught in the Bible. Although this is a matter rather to be taken for granted, it cannot be achieved from one day to the next. In later age, very few priests change their ways and make up for the losses of the past. But that would be possible if they were to begin with Bible studies, for these are the best school for the priest : by teaching, he himself learns most.

" The knowledge and love of the Bible should be already fostered in the training school. Praise God, exegesis is already taught today differently from what it was in the past. Priests in training learn how to hold Bible studies ; they have a deeper relationship with the Bible. The young priests preach from the Bible. Homiletics are again gladly fostered and, moreover, homiletics on the Gospel and on the Epistles. In school, the Scriptures are becoming ever more the textbook. The Christian should be occupied with the Bible from youth upwards. In the spiritual study groups of young people, the Bible should be the guide. But Bible study with adults belongs very particularly to the priests' spiritual ministry. The priest will present the Bible to bridal couples, to first communicants, to children leaving school and to candidates for confirmation.

" Now it is your task, dear brother, to distribute the Bible amongst the people and to stress its value for the Christian life through sermons and Bible studies.

" The object should be that every simple man should come to the point of reading the Bible daily. You must recognise that the Bible as the book of the people will stand or fall through the clergy.

" See that every family in your parish possesses a Bible ; this should be its greatest treasure, which in difficult times brings comfort, strength and grace.

" But you, dear brother, should set a good example by eager Bible study. The Lord will give you a special reward for the distribution of the Word of God."

75,000 New Testaments in the translation revised by Dr. P. Parsch, were circulated last year, about 60,000 of them in Austria. One-third of the Roman Catholic parishes in Austria were responsible for the circulation of just over half of the Scriptures circulated in Austria.

Dr. Parsch is revising the Old Testament and the first instalment has already been issued.

Belgium. The publishing house of Maredsous, a department of the Benedictine Monastery of Maredsous (see BULLETIN 7, pp. 19-21) has now published a " pocket Bible " (10x16cm, type Plantin 6) in an edition of 15,000 copies. In the same translation, produced by the monks of Maredsous, an edition of 85,000 copies has already appeared in two larger sizes: the larger size is 15x22cm, type Memphis 11 and the smaller one, 13x19cm, type Memphis 8. The same publishing house has issued about 70,000 New Testaments, 500,000 Gospels, over 40,000 Acts of the Apostles since the production of Scriptures was started in 1948. It is also launching a periodical (six issues per annum, each about 80 pages) called " Bible et Vie Chrétienne " (Bible and Christian Life), intended to help Bible readers in their study of the Word of God.

Philippines. A Roman Catholic New Testament has recently been published in Tagalog which is, as it were, the national tongue in the Philippines. This New Testament has been translated from the Vulgate and has been printed in the Philippines. It is expected that this publication will serve as a " go " sign for Roman Catholics to read the Bible.

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U.S.A. On the occasion of the celebration of the 500th anniversary of the printing of the Gutenberg Bible (see BULLETIN 12, p.16), and of the Catholic Bible Week, which was organised by the Confraternity of Christian Doctrine and the Catholic Biblical Association in the U.S.A., a letter was addressed by Pope Pius XII to the Bishop of Kansas City, the leader of the Confraternity, approving this initiative :

" This noteworthy centennial is an event whose celebration calls forth quite properly the fullest participation of Catholics throughout the world. The very fact of the production of the Bible as the first great work of the newly-discovered art of printing, in that period when Europe was religiously one and undivided in its Catholic Faith, is but another clear attestation to the maternal care of the one true Church of Jesus Christ in safeguarding, honouring and diffusing ever more widely, down through the eternal centuries from apostolic times, the Sacred Word of God.

" It is indeed a source of consolation to learn of the marked progress being made by the Confraternity, with the co-operation of learned Scriptural scholars, in the publication of the new English language edition of the Holy Bible ; and also of the stimulation being given to a more widespread reading of the Holy Scriptures throughout Catholic Bible Week. Against the dangers of disillusionment and despair at the failure of worldly remedies in the present crisis affecting all mankind, there ever remains a shining beacon, a sure source of hope and solace in the unchanging inspiration of the Word of God. That the faithful of the United States, not only during Catholic Bible Week but subsequently as well, will give themselves in increasing numbers to a more frequent reading of the Bible, and draw from meditation upon its eternal truths, spiritual light and strength for the salvation of their souls in Jesus Christ our Lord, is our fervent and confident trust, in pledge of which we impart to all who generously co-operate in this high purpose our paternal apostolic blessing."

In preparation for the Catholic Bible Week, priest chairmen had been named in forty dioceses from Hawaii to New York. Twenty Catholic magazines have been carrying special biblical material and 74 radio stations broadcast special programmes. More than 250 priests took part in 3 summer study weeks, which included a programme of lectures, adult discussion club techniques and demonstrations before children of Catholic high schools.

Ownership and reading of the Bible among Catholics have been strongly encouraged and in many communities special meetings took place, and displays of Catholic Bibles in churches and bookstores were organised. Special efforts were also made in many Roman Catholic schools in connection with the Gutenberg Bible anniversary.

The Bible Week coincided also with the issue of the first volume of a new Roman Catholic translation of the Bible. It contains the Pentateuch, Joshua, Judges and Ruth. This project is being carried out by biblical scholars under the sponsorship of the Episcopal Committee of the Confraternity of Christian Doctrine.

THE BIBLE SOCIETY IN NEW ZEALAND

ROBERT F. CHISHOLM

PILGRIMS from many parts of New Zealand gathered in July, 1952 at Tikitiki, near Gisborne, to honour the memory of one of the greatest sons of the Maori race. A picturesque Maori church was built there to commemorate the Maoris who fell in the war of 1914-16, and on the east wall of the church there is the memorial to Sir Apirana Ngata. It was fitting that at the dedication of the memorial, the Scripture lesson should be read by the Very Rev. J. G. Laughton from one of the copies of the new Maori Revised Bible which had just arrived in New Zealand, and in the proof-reading of which he and Mrs. Laughton had spent busy and full months in England. Sir Apirana's later years had been much occupied in the preparation of the new revision and although he and the late Bishop Bennett, another of his colleagues in the Revision Committee, had not been spared to see the printed volume, the work they did will be a lasting memorial and a constant and sure guide for the people for whom they gave so much.

The story of Bible Society activity in New Zealand is one more illustration of the way in which some of the early founders of the Bible Society in London in 1804, exerted a far-reaching influence in the distant places of the earth. When ships were leaving the shores of England for Australia they carried a strange complement of passengers—they were men and women sentenced to transportation. Many were victims of a penal code which inflicted heavy sentences for offences which would now be called trivial; others were wild and desperate convicts. No provision was being made to see that their spiritual needs would be met, but through the action of Mr. John Thornton (the father of the first Treasurer of the Bible Society in London) and Mr. William Wilberforce, a chaplain was appointed and among the stores on the ships there was " only one Bible."

After twelve years of disappointments and discouragements in his tremendous task the chaplain retired, a broken man, but his place was taken by the Rev. Samuel Marsden, in whom Wilberforce had taken a special interest. He did a great work among convicts in Australia and subsequently some of these convicts found their way to New Zealand, and with whalers, sealers, men who had deserted their ships and other adventurers, a new community of " pakehas " was growing up. Many of the traders who came to New Zealand were rough unscrupulous men and often they had plundered and killed the Maori inhabitants, with the result that others who came with good intentions were massacred in retaliation. Thus the dwellers in New Zealand came to be looked upon as the most bloodthirsty, treacherous, cruel and savage cannibals. Marsden, however, had taken a special interest in some of the Maori chiefs who had visited him at Port Jackson and the time came when he brought to New Zealand the message of the Living Word. On Christmas Day, 1814, he preached the first Christian sermon in New Zealand from the second chapter of St. Luke's Gospel : " Behold, I bring you good tidings of great joy." In the years following he was joined by other colleagues; other missionaries also came to work among the Maoris and before long, the work of translating the Scriptures into the Maori language had begun. The first Scriptures in Maori appeared in 1827, printed on a press in Sydney on paper sent by the London Society and with a grant of £50 from the Sydney Auxiliary. In 1835, a printing press was landed at Paihia, in the Bay of Islands and William Colenso took charge of the printing. From that time on illustrious names are linked up with the task of providing a complete Maori Bible—the Rev. William Williams, Dr. Robert Maunsell, Bishop Herbert Williams, and the Revs. John Hobbs, Thomas Buddle and Alexander Reid. By 1840, there were about 2,000 British subjects in New Zealand and among the Maoris and the Whites many copies of the Scriptures had been distributed and many had witnessed to the beneficial effects of reading the New Testaments which had been sent out by the London Society. The population of the islands was steadily increasing, and about this time some of the earlier pioneers of New Zealand were arriving. In 1846 an Auxiliary of the Bible Society was formed in Auckland, at that time the capital of the Colony. The meeting was held in a straggling one-street village, not yet six years old and with a population of about 3,000. Two years later an Auxiliary was formed in Wellington and the concern of the founders was to see that Bibles and Testaments were available at prices to suit the means of the humblest members of the community. The Canterbury Settlement had not yet taken place and the Otago pioneers had just arrived.

The Auckland Auxiliary took special steps to see that funds were available to complete the Maori Bible and contributions were forth-coming from

Wellington, Canterbury, Nelson and Otago. At a meeting in Christchurch in 1862, the Canterbury Auxiliary was formed and in the South, the Otago Bible Society was founded in 1864. At a later date Southland linked up with the Otago Society. With headquarters in Dunedin, this Society has its own autonomous organisations and divides its contributions equally between the London Society and the National Bible Society of Scotland, the early settlers in Otago being mainly from Scotland.

The Dominion of New Zealand covers an area of 103,416 square miles and the combined length of the North and South Islands is over a thousand miles ; at no point does the width of either island exceed 280 miles. It has a population of 1,940,000, which includes over 116,000 Maoris. By 1896 the Maori people had dwindled to a mere 42,000 from a quarter of a million, but in the last 50 years there has been a remarkable resurgence and the race has almost trebled itself. It is young and virile and abounds with the enthusiasm of youth, 60% of the population being under the age of 21. It is estimated that in another 50 years the Maori census will have passed the half-million mark. While officially and by legal enactment there is racial equality in New Zealand, and in many ways New Zealand can give a lead to many countries, there are problems and tensions. The Bible Society has a very real contribution to make towards the solution of these and the work which it can do among the Maoris through the co-operating churches is of vital importance for the future of the race and of the Dominion. The provision of the new Revised Maori Bible can have far-reaching results and it has been received with great enthusiasm.

Although the Bible Society in New Zealand takes special care that supplies of Scriptures are available for all the dwellers in the Dominion, and in the Islands of the Pacific which are under its jurisdiction, a great part of its work is in encouraging the people of New Zealand to participate in the world-wide activities of the Bible Society and every year sees an increase in the amount of contributions for the distribution of the Word.

The work of administration and organisation is directed by a Dominion Council which includes representatives from the main centres. Its personnel, drawn from men of proved business ability, is representative of the various Protestant communions. The Society's headquarters are in Wellington and the work in all the areas is most effectively directed by lady organisers who have been able to enlist the help of voluntary collectors in the different branches. There are over 710 branches with about 5,000 collectors, and the lady organising secretaries, of whom there are eight at present, have careful oversight of all the activities, and interest in the world-wide work is maintained and increased. It would be difficult to find any country where more intensive Bible Society work is carried on, and year by year the totals of contributions increase, reaching in 1952 over £38,000.

It is recognised that it is necessary to educate young people in the Bible Society cause and many Bible classes and Sunday schools have a share in providing Scriptures. In the endeavour to improve the official place of the Christian religion in the educational programme of the State, there is close co-operation with those who, in the day schools and colleges, take a special interest in the work of religious instruction, for it is recognised that so much of the future depends upon the foundations now being laid ; special terms are made available by the Bible Society for such workers so that they may encourage young people to have their own Bibles. In 1953, in view of the Third Jubilee, many young people in New Zealand will be working on a missionary project, the theme being the work of the Bible Societies.

A special feature of the work has been the provision of Scriptures for Displaced Persons coming to make their homes in New Zealand. Chaplains working among them in the camps on arrival have been supplied with Bibles and New Testaments, and as the new settlers are scattered throughout New Zealand, contact is still maintained with many of them.

There has been an increasing use of audio-visual aids. Film strips and films have been extensively used. Missionary exhibitions held in the main cities always give a special place to the Bible Society and provide good opportunities of directing attention to what is being accomplished in giving God's Word to God's world. The Society is co-operating with the booksellers throughout the Dominion in holding a Bible Week with window displays and it is hoped that this will be a yearly effort, emphasising the need that the Bible should be in every home.

The approach of the Third Jubilee means a challenge to exert fresh efforts to make the period one of true thanksgiving for the heritage of the open Book, and it is hoped that by different ways New Zealand's share in the Third Jubilee celebrations will be a worthy one. New Zealand has often been called " God's Own Country " and much of its prosperity has been due to the hard work of the early pioneers and their families ; they cherished the Word of God and revered its messages. The days are changing however and the Bible for many is a forgotten and a neglected Book. Part of the task of the Bible Society is to increase Bible reading and to build the national life still more securely upon foundations which cannot be shaken.

It is interesting to learn from the report of the United Nations' Educational, Scientific and Cultural Organisation, that Oceania—Australia, New Zealand and the South Sea Islands—is the most literate of the world's six continents. With a literacy rate of 87%, it is proportionately the world's biggest buyer of books. We wish to see the Bible as the Book most sought after, and remembering that there are still millions in the world who are unable to read or write, the Bible Society in New Zealand goes forward determined to do even more to make the Word of God available for others, and to give to them " the most valuable thing this world affords."

140 YEARS OF THE WURTTEMBERG BIBLE SOCIETY
1812-1952

Emil Diehl

A wish fulfilled

THE 140 years' existence of our Bible Society gives us the occasion to look back and, in all humility, give an account, both to ourselves and to the friends of Bible work, of what has been given to our work to accomplish in the course of these decades.

The Bible Societies are one expression of the Church's task ; their purpose is to produce and distribute the Bible in the greatest possible number of languages, in the greatest possible quantities, and for the lowest price. Before our Society was founded, other similar enterprises had come into existence. Particularly relevant to our situation were the Cansteinische Bibelanstalt, at Halle-on-the-Saale, founded in 1710 ; the British and Foreign Bible Society,

which came into existence in 1804, and the Basel Bible Society, which in 1806 grew out of the so-called German Christian Society. On 11th September, 1812, the inaugural meeting of our Society took place. The desire of the founder, after whom the Cansteinsche Bibelanstalt was named, was at last fulfilled : that his example should be followed in other places and " similar establishments be set up to the glory of God and for the blessing of mankind "; yet for 100 years this had remained a pious wish.

The immediate impulse towards the creation of the Society came from Pastor Dr. Karl Friedrich Steinkopf from Wurttemberg, who was working in the service of the British Bible Society and who bore very close to his heart the problem of the lack of Bibles in his homeland. He succeeded in winning the support of pastors and well-known citizens of Stuttgart for his plan.

King Wilhelm I, in a decree of 1st December, 1812, gave approval to the formation of " a Bible Society (Bibelanstalt) for the poorer classes in the Protestant part of the kingdom of Württemberg; " in the statutes that were passed shortly afterwards, the task of the Bible Society was set out clearly as follows :

> " The Bible Society (Bibelanstalt) considers its first and main task to be the distribution of the Holy Scriptures, in the Lutheran translation, in such a way that it will get into the hands of the poorest. In so far as its resources permit without prejudicing its main object, the Society may extend its activity even further."

Bibles for all

Three years after its formation, the Bible Society brought out the first ' Stuttgart ' Bible, in large octavo format, and in a simple but tasteful binding, with a clear type and well-spaced headings. The edition ran to 10,000 Bibles and 2,000 New Testaments. The type was kept standing and served for further editions. The printing of the Bible could proceed with surprising rapidity. To the production of the large octavo edition there was also added the small octavo ; the New Testament was produced in three different formats. Within the first 25 years, the following were distributed : 216,000 Luther Bibles ; 118,000 New Testaments ; 7,000 Portions—all cheap productions for the ordinary reader. The Board of Management nevertheless maintained that as soon as the main Bible needs of the people had been covered, the Bible Society should, alongside the production of popular editions, consider offering different varieties of Bibles, including the more expensively bound editions, in the hope of getting the Bible into the hands of other groups of people. Experience has proved this attitude to be right and in fact this practice is still followed today.

In 1852 a significant decision was taken by the Bible Society which helped considerably in the winning of further groups for Bible work. The Fathers of Swabian Pietism had always maintained that our whole people should now and in the future become a Bible people. The watchword was : " The Bible in home and family." The Bible Society decided to establish the regular practice of supplying Confirmation and Wedding Bibles in the parishes, which should be made available by the Bible Society at a very reduced

price. No Confirmation candidate must be allowed to enter upon life without a Bible. No newly-formed home must be without a Bible. The parishes seized upon this resolution with gratitude. Since then this very worthwhile practice has been continued right up to the present time. The fact that today there are very few families in Württemberg in which at least one Bible does not exist, may be traced back to a large extent to this planned and continuous Bible distribution. We know full well that many of these Bibles are rarely, if ever, used. But the Bible, even if only a silent witness to God's grace, is nevertheless there in the house and its gold-lettered title, " The Holy Scriptures," never fades and continually urges : "Take me in your hand." Thus the time may come when a hand will be outstretched for this book which will then minister to the individual soul.

Within the framework of this planned Bible distribution there belongs also the active Bible colportage and Bible propaganda—through tracts, leaflets, etc., carried out by the Bible Society through colporteurs since 1862. Both branches of the work unfortunately had to be suspended during World War II, though we hope soon to be able to take them up again.

It was also with a view to giving to the Holy Scriptures the widest possible circulation that our Society issued in the latter years of the past century the well-known one-shilling Bible and one-penny Testament. Enormous quantities of these editions were circulated, whilst at the same time there was a growing response to new editions in various types and sizes of the Luther translation and modern translations of the Scriptures.

In the year 1866 the Bible Society, feeling its responsibility towards the ' poorest,' that is to say, those who must go through life deprived of their eyesight, began the production of the Bible in Braille. Altogether up to the present 45,525 copies of the Braille Bible have been introduced into the world of the blind.

Twenty-five years later, in 1891, another significant decision was taken by the Bible Society. Up to that date the work touched only German homes. From that time, however, help was also extended to the world-wide missionary service.

The first Bible production for the mission was a New Testament in Bali, for the Cameroons, which was brought out in conjunction with the Basel Mission. Since then, whenever the Bible Society has been called upon to give its help in the distribution of the Bible among non-Christians, it has taken up the call with joy and responded accordingly. Bibles have been produced for East and West Africa, for New Guinea and for one of the Caroline Islands. Thus our present Jubilee year concludes with the publication of portions of the Old Testament in the Bali language and of the New Testament in the language of the island of Nias, Indonesia.

Scholarly work

For many years the Württemberg Bible Society did not turn its attention to the Bible text itself. But after a complete revision of the Luther text had been carried through by an *ad hoc* ecclesiastical commission and adopted by the churches in 1892, the Society, along with the other German societies,

considered it one of its own distinctive tasks to take a share in any fresh attempts to adjust the Luther translation to modern language. Thus it is playing a leading part in the discussions on the revision at the present time.

Along with this interest in the revision of the German text the Bible Society also became interested in the publication of the Holy Scriptures in their original tongues, in the light of modern scholarship. Thus in 1898 the first Greek Nestlé New Testament was published ; in 1906 the New Testament in Latin and the Greek-Latin ; in 1921 the Kittel Hebrew Old Testament ; in 1931 the Schmoller Greek Concordance ; and in 1935 Rahlf's Septuagint. All these publications have now won the attention of scholars and Bible translators and are circulated all over the world. Each edition is revised and completed with great care so as to insure to the student the greatest accuracy and most up-to-date information.

Forward in faith

This extensive Bible work would not have been possible without a specially courageous act on the part of our Executive Committee in the year 1898, namely the setting up of a Book-binding establishment, followed in 1915 by a printing works and in 1930 by a compositors' room. This accommodation, which serves exclusively for the printing of the Bible, now forms the backbone of our work. It is our great wish to maintain it at a high technical level.

Unfortunately, on the night of 26th July, 1944 our works were badly damaged. The Bible House, erected in 1832 and already an historic building, was burnt to the ground, as was also the three-storeyed building of the printing works and our warehouse and bookbinding buildings. Only the administrative building and a second bookbinding building remained intact. Seven large printing presses, many bookbinding machines, and hundreds of thousands of half-finished or completely bound Bibles were destroyed by fire. But our most valuable possession remained : the type and plates. Just this circumstance brought to us the certain knowledge that the Württemberg Bible Society had to go forward with its work.

. . . . . .Eight years have passed since that catastrophic night, years of re-building, full of anxiety and difficulty. Slowly the re-building was carried out, with all the restrictions at the end of the war, followed by the depreciation of the Mark. The valuable help received at that time from abroad, and in particular that given by the American Bible Society, will not be forgotten in the annals of our work.

We are celebrating our Jubilee quietly, in a manner appropriate to Bible work. The concern of all those who founded our work 140 years ago was : " that the Word of God may spread, and that through the service of the Württemberg Bible Society His Name may be glorified."

Through God's grace this aim is being fulfilled. God has established and sustained our work through storm and need, and given it His blessing in many ways. From His abundance we have received one favour after another. A great and rich service has been entrusted to us ; for that we are thankful. We pray that God may bless all the faithful work done by the Württemberg Bible Society in the future.

NOTES ON BIBLE DISTRIBUTION IN INDONESIA

Giok P. Khouw

INDONESIA is a young State. The people united in one nation are a young nation. One may say that Indonesia is at the age of childhood illnesses. In this respect she does not differ from many other young nations, and the less favourable aspects are also known abroad. It is disorder that strikes the observer.

I should like to mention here some aspects of the work of Bible distribution. There is a tremendous hunger for literature. The young people read everything—classical and modern, good and bad literature. In order to meet the hunger for knowledge and the need for books, an arrangement has been proposed and agreed upon by the government to make books more accessible. This arrangement is not unique, but nevertheless it is a little unusual. The government encourages the import of books that are considered of value to the nation. A special subsidy is granted so as to relieve the increasing pressure of inflation ; this subsidy keeps the prices of these valuable books relatively low. At first the Bible, in whatever language, was considered to belong to this favoured category of books. In the meantime, however, financial difficulties of the government have led to limitations being made on the subsidy arrangement, in favour of primary school and study books. The subsidy on the import of Bibles has been restricted to the Bible in the Indonesian language.

Considering the disorder in the country one would not be surprised to learn that Bible distribution was diminishing. But the opposite is true. The demand that we expected would remain at a level a little higher than the pre-war level, is still increasing. The hunger for knowledge includes interest in the Bible. We even receive requests from pupils of a Moslem school, asking for free grants of Bibles. Our correspondence reflects a serious desire to know more of the contents of the Book.

On the other hand, Moslem action has increased and lately carried the slogan : " A Qur'an in every Moslem family." Large quantities of the Qur'an are being imported from Japan, where this book has been printed at a low price. As part of this action characterised by the slogan mentioned above, the Moslem army forces were granted Qur'ans. Then again, in order to do justice to the Protestant Christians in the army, Scriptures had to be supplied to them. The result was that our stock of New Testaments in Indonesian was suddenly completely sold out.

However, during these post-war years the problems we meet in trying to build up and extend our system of distribution in the light of present opportunities, sometimes hinder an ever-wider distribution. We noticed that in some areas there was hardly any sale of the Book one or two years ago. But we have seen that, given good organisation and some financial backing, these territories have become centres of Bible distribution and evangelical enterprise. We must be intensely grateful for all this, though we realise all the more that our heavenly treasure is in earthen vessels.

The young churches in Indonesia are mostly rural churches and in these communities money does not play the role it does in cities. Because of the tremendous distances between the islands and the rural character of the

communities, these groups live to a large extent in isolation from each other. Information and publicity work are no easy tasks. Many central organisations in Djakarta, the capital, easily lose the necessary contacts with local organisations, or find themselves incapable from the very beginning of establishing sufficient contact with and understanding of the local communities. We realise the importance in Bible Society work of the role played by auxiliaries. But we know from experience how heavy is the task of stimulating the creation of these branches all over the country.

We have been trying to secure the interest of local churches during these six years since the war and we are happy to find that a growing number of them have been contributing regularly every year to the Bible Society. In addition, individual contributions are collected in the cities.

We have experimented with film-strips and visited some local centres. This has proved to be a success. Interest engendered in the meetings showed itself in contributions to the Society. The Indonesian Bible Society is still far from being self-supporting. For the work in Indonesia we need substantial support from abroad. This support has always been most effective if given in the form of Bibles. The advantage gained in the import of Bibles as mentioned above also entails disadvantage. Owing to financial measures, the import of the Bible, like other articles, is subject to restriction. At the moment of writing we feel ourselves caught between two dangers : restriction of Bible distribution, on the one hand, because of limited imports and on the other hand because of the high costs of production in Indonesia. The government would prefer national production.

From the above the reader will realise that results can be expected in those places where colportage is started, but our Society is confronted by a number of adverse forces. Over and over again we find that when a church liberates a man or woman for evangelical work, new relations with the Bible House are established and new channels of distribution are opened up. We are faced with the task of creating understanding of this and many other aspects of the work, so as to meet with co-operation and to carry out more fully the aim of the Societies in relation to those who hunger and thirst after righteousness.

AN AUSTRIAN DIALOGUE

KARL UHL

YOU have asked me for some news about my work and I am glad to send these notes, particularly since I have just completed another year's work. It is also no burden to write such a report on a work which fills all my life. Any such work concerned with the spreading of the Message brings joy and happiness, and it certainly does to me as to all of us. Recently I took part in a conversation about our work which I think it is worth-while passing on :

The enquirer had been attracted by our show window, in which we were displaying at that moment the Bible or portions of it in 55 languages. He was a well educated man and yet he asked in a surprised tone : " Is it really true that the Bible has been translated in so many languages ? As a matter of fact I did read this not long ago in a newspaper, but I took the report to be an exaggeration."

The following answer was given to him by the Agent :

" Here is a language survey, produced by the British and Foreign Bible Society. This shows through examples that God's Word has been published

not only in 55 languages, but in 770. This was some years ago ; and referred to the production of one single Bible Society—though the most significant one. Taken all together, the Bible Societies of the world have now passed the figure of 1,000 languages."

Enquirer : That is remarkable ! But I am a practical person and must ask whether the Book is also *read* in this twentieth century.

Agent : Certainly. I could tell you one story after another, from all parts of the world, but you would not be able to prove them. For this reason I prefer to tell you of our experiences here, for you might even meet the people concerned who take and read the Bible, finding in it comfort in times of sadness and a joyful faith which convinces them that God, through His love, has done great things for all men.

Enquirer : Yes of course, but times are so hard today. Can anyone suffering from the economic needs in these days find the time, leisure and money for acquiring the Bible ? I can imagine it perhaps in other countries, but in Austria ? Everyone knows about the great lack of currency in our country, the reduced purchasing power of the Schilling, the increasing unemployment, the decline in the number of employed amounting to 120,000. Everyone knows that the cost of maintaining the occupation forces accounts for a large proportion of our national income, so that any other government—even the best—could not stand up to such need, which grows unchecked. Add to this questions concerning the future—for instance, the question of another war. In such times and under such circumstances, people cannot be expected to snatch at the Bible or clammer for it, or indeed to rely upon it. That would be like a drowning man clutching at a straw !

Agent : And in such serious times, when even America is reducing her help, our Bible depot reports a quite considerable activity in Bible distribution: 12,272 Bibles, 7,663 New Testaments and 66,129 Portions, which makes a total of 86,064 copies. Less than a half of these quantities were sent abroad, the larger half being distributed at home—mainly direct to the reader. Thus we can report a doubling of the pre-war distribution, which proves that people are asking for the Bible, are reaching out for it and reading it. There are also a large number of people who have gained a new orientation for their lives through reading the Bible, and now promote its distribution gladly and without any special injunction to do so ; they do this through recommending Bible reading to their friends and others. We are particularly proud of this circle of true friends of our work.

Enquirer : I noticed in your window that in comparision with other books the Bible is very cheap. Do you cover the costs, and are you able to make the necessary minimum profit ? I should add that I have noticed Bibles at similar prices in the bookshops of several other towns, so they apparently come from here.

Agent : Two questions at once ! Now firstly, the Bible Society does not " make " anything. But it has friends, who give voluntary contributions to enable this work to continue and go forward. We are not only thinking with pride of our faithful friends in England, who have supported the work of Bible distribution in Austria entirely for over 102 years. Neither are we thinking only with gratitude of the wonderful help of the Swiss and American Bible Societies since 1946. We also look to a circle of Austrian friends who, through gathering together quite small gifts, have in 1952 raised the sum of Austrian Schillings 26,820.06 (over 10,000 more than in the previous year). If you wish to discover how many gifts go to compose that sum, one can find

out by dividing the figure by five. This division is not an exaggeration, for half of the sum comes from church collections, in which are included the smallest gifts.

Enquirer : I see. I had thought that the Church, especially the evangelical churches, stood firmly behind you and your work.

Agent : We are certainly very thankful for the help they are able to give. But we must not forget that the churches have their own problems—shortage of funds and workers, difficulties regarding premises, and in addition the basic problems of their witness in the world. Nevertheless, the evangelical and free churches formed an Austrian Bible Committee which has been at work since 1947 and contributes towards the furtherance of Bible distribution in Austria. Special mention should be made of the part which our colporteurs have taken in the progress of the work ; without them such a steady expansion would hardly be conceivable. These men, who get very little publicity, take the Word of God to the most forsaken people in lonely spots, look for friends who will help, find people who are prepared to support the work, stimulate organsiations and bookshops in the whole country to distribute the Bible, lay it upon tried friends to care for the Bible table in churches and parishes, and show-cases in different towns, at the same time bringing comfort, advice, help, conciliation, which can never be conveyed by figures. All we know is that these three men distributed 22,400 copies of the Scriptures in 1952, and collected several thousand Schillings for the furtherance of our work. They have also rescued many people from the grip of alcohol, many from the superstition of astrology and fortune-telling, and restored many a father to his children. However grateful we are for the growing friendship of the evangelical churches since 1945, we must nevertheless emphasise that it is these small daily jobs of our colporteurs that characterise our work.

Enquirer : I have never heard anything about this work and these men. Perhaps this is because there are only three of them. Why do you not have more ?

Agent : One colporteur costs the Bible Society 30,000 Schillings, and in terms of statistics one can only show that side of his work that is direct Bible distribution. His wider service is not calculable and can only be appreciated by a few evidences, but from these we may surmise the blessings of which they are the instruments. If you ever have time, read some of the reports of the experience of these men. Their style is often clumsy, and it is better not to pay too much attention to their spelling—but one may rejoice at the facts reported there. They are a reminder that the first men who carried and spread the message were simple, uneducated folk and yet today a whole world has received the blessing of their service. If our circle of friends —who have only recently been brought together—should grow, then we should be able to place more men in this service as God leads them to us.

Enquirer : Here is another question. I presume your Bibles have to be published. Is this done in Austria ? If so, your work must bring benefit to Austrian trade.

Agent : In 1952 there were 4,808 Bibles, 5,490 New Testaments and 45,000 Portions printed in Vienna, as well as 5,000 small pamphlets on the history of the Bible Society. In other years the figures have been :

1951 :	14,762 Bibles	1,200 New Testaments	90,792 Portions
1950 :	45,627 Bibles	30,418 Gospels	

The total value of these is about one million Schillings, the greater part of which has come into the country as foreign currency.

Enquirer : Why does one hear nothing, or very little, about such work in the newspapers or on the radio ? Such work ought to be given world-wide publicity.

Agent : We don't seek too much to be in the public eye. From time to time we send news to the press, but it is only very rarely that this is reproduced. On the other hand, sometimes without any initiative on our part reports appear, which seem to us valuable and in line with our purpose, and in which we find an interesting selection of news. Let me take a random dip in the drawer of my desk : Now you can read for yourself :— Bible exhibition in New York . . . . . New Bible discoveries in Jericho . . . . . The people of the Bible and their God . . . . . The history of a people and their God . . . . . The Bible in more than 1,100 languages . . . . . The world perishes through lack of faith . . . . . The end of Christendom, the end of our culture . . . . . This is all from daily papers. Perhaps you read " The Readers' Digest." This magazine is becoming more and more widely distributed in our country and if often includes material related to the Bible. In such ways, by God's will, do men have their attention drawn to the existence of His Word.

Enquirer : I am taking up your time, but I should like to ask one more question. What is the attitude of the Roman Catholic Church to the work of Bible distribution ? Is she in agreement with it ? Does she do similar work ?

Agent : The serious opposition of earlier times ended with the second World War. This fact does not mean a recognition of our work, but we are thankful for it. We look much more to the fact that men from the Roman Catholic Church have been stimulated by our example, so that they are promoting Bible distribution within their Church. Dr. Pius Parsch, the leading figure in Catholic Bible distribution, has during the past year printed and distributed more than 70,000 New Testaments. He has now started publishing the Old Testament. He also publishes a Bible reading plan each month in his paper " Bible and Liturgy." In the many articles which he has produced, either in this paper or in other Catholic publications, he always mentions that he has taken as an example the work of the Bible Society or of the Protestant brethren. In July, 1952 he wrote, in announcing the first half of the Old Testament : " . . . . . We Catholics must first be educated to read the Bible. The Protestants have the whole Bible in their families and do not know these restrictions (the reading of difficult parts of Old Testament history). It is the task of the clergy to lead Christians to the edifying practice of Bible reading . . . . . Naturally, it will take some time to become acquainted with it. Nevertheless, for Christians the Bible is and will always be *the book of life*." Unhappily, Dr. Parsch is at present very ill, suffering from a second stroke. Dr. Josef Caspar, another friend of this important work, died several months ago of a serious heart disease.

Enquirer : All such reports are most moving and, at the same time, encouraging. Without being able to comprehend it properly, I feel as if God were silently and yet surely leading His work on, and fulfilling a plan for the blessing of men.

Agent : That is right. In that connection we read in the Scriptures : " For all those things hath mine hand made, and all those things have been, saith the LORD : but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isaiah 66 : 2).

Please feel free to use my report if you think it of any value. It might be shortened, or the translation put in the form of a simple article. I hope in any case that in this way I have conveyed some news of our work in Austria.

VENEZUELA—AN OPEN DOOR FOR SCRIPTURE DISTRIBUTION

KENNETH BYSTROM

RECENTLY the world has heard a great deal about up-and-coming Venezuela with her vast natural resources and tremendous strides towards industrialization. Although she is potentially an agricultural country, oil is her most important export commodity and her largest source of revenue. The fabulous iron ore deposits recently discovered in the state of Bolivar, and now in the process of development, have proved to be another source of great wealth to the country.

This favourable combination of circumstances, coupled with her nearness to the United States of America and Europe, has opened doors of great opportunity not only for her own people, but for those of other countries who seek adventure and a new home. During the past few years Venezuela's economy has expanded faster than her population has grown, but at the present rate of immigration, this may not remain true for very long.

But how does this booming prosperity affect her spiritual welfare, and what are the prospects of the Evangelical cause in Venezuela? Or we might put it this way: How is the Evangelical church making the most of her opportunities to explore the spiritual wealth of the country?

At the outset, we must admit that Venezuela's material prosperity has tended to produce an attitude of indifference toward spiritual verities. While the Evangelical church in her sister republic of Colombia is being tested and strengthened by intense persecution, it can be said that in Venezuela she suffers from an attitude of indifference.

In spite of this, however, the twelve or more Evangelical groups working in Venezuela have made considerable progress in spreading the Good News of Salvation throughout the length and breadth of the land. The UNITED BIBLE SOCIETIES* through the co-operation and good-will of these various mission groups was able to circulate over a quarter of a million Bibles, New Testaments and Scripture Portions during the fiscal year which closed on 31st October, 1952. This represented an increase of some 80,000 over last year's distribution and included Scriptures in twenty-seven languages other than the Spanish language which predominates in this country. It is also proof that those coming to Venezuela from European and other countries are finding not only material gain but spiritual treasure in the Book of Books. The increased contributions from the national churches is also a healthy indication of greater interest in Scripture distribution.

Venezuela is roughly divided into four main physiographic regions: the Andean highlands, running along the western border; the Lake Maracaibo basin; the "llanos," or plains in the central area; and the Guiana highlands, largely unexplored, lying south and east of the Orinoco River.

The Evangelical Alliance Mission carries on an extensive work in the Andean highlands, the Maracaibo basin and in some sections of the plains

* This is the name under which the A.B.S. and B.F.B.S. Joint Agencies in South America are known.

with a staff of some seventy-five missionaries besides national workers and pastors. Their mission bookstore in Maracaibo is one of our greatest distributing points for Scriptures in all of Venezuela. The Southern Baptists and Pentecostals also work in the Maracaibo area and in certain sections of the plains.

The work in the central area is carried on largely by the Presbyterians, Pentecostals, Southern Baptists, Lutherans, Brethren and Evangelical Free Church missions. All of these groups have churches in the capital city of Caracas which has a population of 700,000 inhabitants. The Presbyterian and Southern Baptist mission also operate bookstores in the capital city.

The Orinoco River Mission working in Eastern Venezuela has recently intensified its efforts to place a Gospel of John in every home of the four states in which they work, and last year purchased from the Bible House in Caracas nearly 40,000 Gospels for that purpose. Mid Missions (Independent Baptist) works the Delta Amacuro area and a certain section of the state of Bolivar in the extreme Eastern section of the country, and like the Orinoco River Mission carries on much of its work by river launch.

Although the religious work amongst the Indians of the Federal District of Amazonas has been relegated to the Roman Catholic church through a contract with the Venezuelan government, the New Tribes Mission has worked in that section for nearly six years. The Indians of the Amazon Territory belong to two different tribes which are mutually hostile—the Guaharibos and the Guaycas. The Guaharibos go naked, have no permanent shelter and sleep in hammocks hung up between trees. Unlike the Guaycas, they are river-faring Indians. The Guaharibos live mainly on fish and the Guaycas on game. The latter are good builders and their bridges are surprisingly well-built. Some efforts have been made to put their language into writing and recently the missionaries of the New Tribes Mission produced a Gospel of Mark for the Indians in mimeographed form. A missionary working in this area reports the following interesting experience which proves the transforming power of the Word of God :

" At Christmas time four and a half years ago, our hearts were grieved as we saw the local Roman Catholic priest, in an outdoor ceremony, burn Bibles, Testaments and Gospel portions. This was followed by a weekly distribution of a bulletin by the priest attacking and ridiculing the Bible, calling us devils and many other names and urging the people to get rid of us by any means. But a few would come out to the meetings—some out of curiosity and others to make a " touch " for some money.

" We began to notice a very serious-looking man who kept coming back and would sit right up front and very sternly listen as though he were trying to catch something to have against us. He would say nothing, but one night he asked for a Bible. Later as we passed his place of business—which was a busy liquor store—we could see him reading the Bible. His name is Don José Level, a civilized Indian with one wife, a son, daughter and son-in-law and his mother.

" The bulletins seemed to get bolder in their denouncements of us and the Bible. Don José kept coming back and was reading his Bible every day, showing more and more interest.

" One day, unknown to us, he went to the priest with this challenge : ' What the evangelistas (a nickname for Protestants) teach from this Book they call the Bible is very contrary to what you teach and practise in your church. I want to know who is right, and follow one or the other. Why don't you get together with them in an open discussion so I can have these questions settled ?

" The priest began to make excuses, saying he wouldn't dirty his feet by stepping into our houses. 'But you say one thing and they say another. If you are sure you are right, then why are you afraid to meet with them so I will know ?'

" The priest finally consented to let the evangelistas come to his place, but wanted three days to prepare ; so an appointment was made and then Don José came to us with the proposition. On the appointed day, as we met, many of the prominent men of the town also came to hear and see what would happen. The priest very cleverly and smoothly tried to avoid the issues at hand, but they were soon pressed. Finally, very reluctantly he had to get down—from a very high shelf—his unused and dust-covered Catholic Bible, and, in the presence of all the witnesses, was asked to read passage after passage, in comparison with our Bible, on idolatry and on salvation by the Grace of God through faith in Jesus Christ only. All present knew he was doing just contrary to what his own Bible, which is the Word of God, taught.

" Don José began studying night and day from both Catholic and Protestant Bibles and was preaching in his place of business to everyone who came in. He was so taken up with the Scriptures that sometimes, as I passed by, he would have his Bible in one hand, and his eyes hardly away from it while he was pouring a drink for some customer ; or he would have someone else wait on them and he would continue reading.

" He began to have a ringing testimony and joy in the salvation he had found in Christ Jesus. Others also accepted the Lord in meetings through his testimony and by his preaching at his place of business.

" But he didn't seem to get under conviction about his liquor business. At our prayer meetings among the missionaries, we prayed that he would become convicted by the Holy Spirit about it. We knew that if we would start giving a list of " dont's and do's " it would be the same old story he had heard so much before but had never seen practised. Many times our faith was tested, but, praise the Lord, the Holy Spirit was faithful !

" Today Don José is one of the leading elders in a fairly large congregation of native believers, all of whose lives have been changed completely from drinking and other vices to faithful preachers and witnesses, living clean lives and praising the Lord. His mother is a real old saint ; his wife and daughter are also saved. The son and son-in-law are faithful preachers, bringing up their little children in the love of Christ. The church group carry on their own worship services and prayer meetings, and have faced many trials and testings, but each time they rally in prayer and are drawn closer together."

Reports similar to this one constantly reach us from all sections of Venezuela. We are thrilled as we read each one because in them we see the fulfilment of God's promise that His Word will not return to Him void, but will accomplish that which pleases Him.

COLPORTAGE WEST OF EGYPT

James M. Roe

WEST of Egypt there lie four countries which, whilst they have many features in common, nevertheless differ in language, indigenous culture, and administration, to a marked degree. Algeria, Tunisia and the greater part of Morocco are under varying types of French Government, a small portion of Morocco is administered by Spain, Tangier is under International Control, and Libya has recently secured independent sovereignty. These four countries contain upwards of seventeen million Moslems (of Arab and Tribal descent), about a quarter of a million Jews, and over two million European settlers and administrators. Whilst this article mainly concerns work amongst the Moslem population, the task of colportage is also carried on intensively amongst the French, Spanish and Italian colonists, and amongst refugees and other minority groups from other nations, for whom Scriptures in a further thirty languages are annually required.

Certain restrictions must at the outset be recognised which affect the scope of colportage in these lands. The first of these is linguistic. The only complete Bible available for Arabic-speaking peoples in the Agency is the classical Van Dyck version. Even the New Testament has only been completed in the Moroccan or Mogrebi colloquial Arabic. For areas speaking the Algerian-Tunisian colloquial only the Gospels, Acts and a few of the Epistles are so far available, though translation work continues steadily. Libya is entirely without colloquial translations. Of the various Berber tongues, only the Kabyle of Algeria has been extensively translated, and in other tongues, such as the Chaouia, only a beginning has been made. In some cases there is no missionary who can today speak these Berber dialects. Coupled with this problem is the further one of widespread illiteracy—almost total among women, and over 90% among men. Of younger readers, the majority read French and will for preference purchase Scriptures in this, their adopted tongue. Despite a beginning with Laubach methods of developing literacy, an almost insurmountable task confronts us, of which perhaps the most difficult element lies in the reluctance of new readers to teach others.

Difficulties of another kind come from administrative sources. In French Morocco, colportage is officially forbidden amongst Moslems, though Bible depots are permitted to open. In Spanish Morocco all colportage and indeed any means of Scripture distribution is banned. Only in the small International Zone of Tangier is the colporteur free to pursue his task. In Algeria, on the other hand, colportage is permitted under police licence, and once this is secured the colporteur enjoys complete freedom, provided he works with reasonable discretion and does not provoke trouble. In Tunisia, not even police permission has been required up to the present. Libya was, until recently, a closed land, but the past four years have given opportunities to work under Government permission and protection. Facilities in all these territories are apt to change with changing political conditions.

Finally, the difficulty of communications and transport must be mentioned. There is an elderly colporteur in retirement at Algiers who still remembers that a major feature of his early career was his departure by camel caravan on colportage tours of up to four months' duration in the interior of the country. Today, this land of many villages and innumerable hamlets

and oases is connected by many fine roads and traversed by regular bus and truck services. Yet outside the few great cities there are vast tracts of desolate and sparsely inhabited country, with hamlets miles or even scores of miles apart. Railways are few and the bus services mentioned involve delays and wasted time if visits to small communities have to be related to their infrequent schedules. For many years now a very profitable use has been made of a succession of motor caravans which, equipped to provide sleeping and cooking accommodation for three men, as well as transporting their food, water and stock, have enabled journeys of several weeks' duration to be made into otherwise inaccessible areas and have permitted country markets, roadside hamlets, isolated farms and desert oases to be visited with the minimum of expense or wasted time. Since the war only a converted ambulance has been available to replace the fine vehicle commandeered at the outbreak of hostilities in 1939, but it is hoped that a new caravan will soon be put into operation.

Despite these limitations, North Africa is a very fruitful field for colportage and every effort is made to overcome the handicaps and to promote Scripture distribution. Colportage figures largely in the general missionary strategy ; the great majority of missionaries on this field are very favourably disposed to the task, many of them undertaking regular colportage tours. The British and Foreign Bible Society, with its depot and headquarters in Algiers, employs four full-time colporteurs and other members of the staff share this task on the caravan tours. In Morocco, the Action Biblique de Genève undertakes effective and courageous colportage work, and there are a few independent colporteurs engaged in full-time colportage on the field. One even works by night, visiting the night-clubs and theatres of Casablanca. The greater part of the 1952 circulation of the British and Foreign Bible Society —nearly 57,000 copies—was sold by these various agencies of colportage. All the Society's own colporteurs are bi-lingual, and they include an Italian, an Anglo-Spaniard, an Algerian Arab and a Frenchman. An Englishman and a Swiss complete the cosmopolitan staff. Each of the colporteurs directs special attention to those who speak his native tongue, but they join forces for caravan tours such as that made along the Libyan coast in 1951, or, later, into the Senussi country of Algeria and down into the Sahara Desert. As circumstances permit, new ground is attempted ; for instance, our Spanish-speaking colporteur recently worked in Tangier, for the first time since 1939.

Similarly, the work of making the Scriptures actually available is always receiving attention. The tremendous set-back in Scripture production due to the war has, so far as North Africa is concerned, been largely offset and there are now no conspicuous gaps on our shelves. New works have been added : a revised Gospel of John in Algerian-Tunisian Union Colloquial Arabic has recently been produced, and over 1,700 copies were sold in the first ten months of 1952. In Moroccan Colloquial Arabic, in addition to a reprint of the New Testament and the Book of Genesis, the Book of Exodus has just received its first publication. Set in hand-set type, it is desgined to attract Morocco's new and more sophisticated readers. Diglots, in French and Arabic, are also available, whilst new editions in hand include a Kabyle and French diglot for the mountain Berbers of Algeria, and the first publication of several of the Pauline Epistles in Algerian Colloquial Arabic.

Many decades of colportage have won at least a tolerance and indulgence from the Moslem. The early spirit of bigotry and fanaticism appears but rarely now. This is no mean tribute to years of patient application to the task.

In Libya, where colportage is still a novelty, suspicion of our books was common, and on more than one occasion copies were destroyed in our presence and our colporteurs were insulted. Today we may go further and claim that in the ' well-worked ' areas, tolerance is giving place to active curiosity. We work on in the faith that curiosity will itself give place, in due time, to the incoming tide of Faith.

BIBLE-READING CRUSADES

James Innes

AS this article proceeds, it will become evident that the above title may be rather misleading, for we are actually dealing with the reading of a single Gospel and not the entire Bible. On several occasions we have variously called these Crusades ' Gospel Campaigns ' or ' Gospel Reading Campaigns,' but we found that these titles did not " take on " and sometimes conveyed the wrong idea.

There are two seasons in the Christian year when the spiritual aspirations of the people are at their best, namely, at Easter and at Christmas. That being so, we conceived the idea some years ago of organising Bible Reading Crusades during these seasons. We first introduced them on a limited scale so as to gain experience and, with that behind us, later organised much more extensive ones covering entire territories, and using large quantities of Gospels.

For the Easter Crusade, as may be expected, we use the Gospel of St. John, the Gospel of the Resurrection, reading a chapter a day, which this year worked out very well, the first chapter being read on Monday, 24th March and the last chapter on Easter Sunday, 13th April.

We choose the Gospel of St. Luke, the Gospel of the Nativity, for the Christmas Crusade and read a chapter a day from 1st December to Christmas Eve, 24th December.

The Value of a Crusade

The Bible Society does not, of course, actually run Bible reading schemes as such, but since these Crusades are of limited duration, they need not in any way interfere with the several excellent Bible reading fellowships already in existence. Our task is to translate, print and distribute the Scriptures, and that of the Church is to proclaim, preach and interpret them. That being so, we invariably arrange these Crusades in co-operation with local Christian Councils or Ministers' Fraternals and they officially sponsor them.

Before dealing with the actual organising of the Crusades, there are some considerations which may be helpful. From the point of view of the Bible Society, they enable us to reach the maximum number of people at the minimum expense in paper, money and effort.

From the purchaser's point of view, the fact that the Gospel is the smallest and cheapest unit which one can purchase, is important in countries with a low standard of living. In many places, too, there is an advantage in confining the reader, especially when he is being first introduced to the Scriptures, to the life and teaching of our Lord. For other reasons, this is also true of many Christians who, it would seem, seldom read a book of Scripture from beginning to end.

We have been running these Crusades for some years and have found that it is quite possible to have them too often, with the result that the sense of novelty is lost to a great extent. The following rota is that which gives the best results in our opinion :—

St. John :	Easter	Crusade	1950
St. Luke :	Christmas	,,	1951
St. John :	Easter	,,	1953
St. Luke :	Christmas	,,	1954

The Organising of a Crusade

The organising of a Crusade is fairly simple and inexpensive and the first thing to do is to estimate the quantity of Gospels which will be required, and to have bulk supplies on hand at a central point of distribution with plenty of anticipation. Our method is to send out a circular explaining the Crusade to all missionaries, Christian workers and teachers, with a perforated portion at the foot of the circular which they tear off and return to us with their order for the Gospels, together with the sum of money required to pay for them. We offer the Gospels in lots of One hundred and multiples thereof, at special Crusade rates. The Gospels are then sold by the missionary at the usual price or given away free, depending on the circumstances. In any case, the Bible Society receives payment for the Gospels. We advertise the Crusades with large suitably-prepared posters which are sent to the churches, mission stations and schools taking part. Besides this, as much publicity as possible is obtained through the pulpit, press and radio.

There are many useful ways in which the missionary, Christian worker and teacher can use the Crusade to good effect. Sometimes ministers will preach a series of sermons from texts taken from the Gospel in use. Young people in Bible classes and Christian Endeavour societies can write essays on the Gospel, with Bibles for prizes for the best efforts. Similarly, smaller children in schools and Sunday schools can be encouraged to memorise texts from the Gospel, and so on.

Our experience has been that when these Crusades are undertaken on a sufficiently large scale, are well-organised and are prayerfully and enthusiastically supported by the Christian leaders, an impact can be made on the entire community. Surely, there can be no better preparation for the deepening of the spiritual life and the understanding of the terminal events in the life of our Lord, the incarnation and Resurrection, than by the daily meditation of the appropriate Gospel. Oftentimes, as a result of these Crusades, we have been greatly encouraged to find that the serious reading of the written Word of God has led missionaries and laity alike to take the printed Gospel into the market places and the homes of the people.

The Bible Reading Crusades have a two-fold purpose. Firstly, to deepen the knowledge and understanding of Christians. Secondly, as a result of this, to overflow to those without, in the form of the written Word of God which is our Lord's own best witness.

HOMEWORK

Leslie R. King

WHAT has been termed the " Growing Edge " of the Church has engaged the interest of an increasing number of people during recent years. The fact that the Church is continually ' growing at the edges ' is significant and witnesses to its vitality. If such growth ceased we should suspect serious trouble as in a plant whose leaves are withered. It is therefore pleasing to perceive an extending realisation of the truth that the functions of the worshipping community of Christians do not begin and end with a service in the local church. Only a church in a rut confines its life within stone walls. The worship of a living church blossoms and fruits by reaching outwards and bearing witness to the truth at home and abroad.

The first manifestation of the Church at Pentecost was quickly followed by a comprehension of its responsibility to the whole world. By the prompting of the Spirit, the believers at Antioch proceeded to evangelise the world, choosing Paul and Barnabas to inaugurate the mighty task. Here was the worshipping Church becoming a missionary Church. It was a momentous event which has been a guide and example to the Church ever since. When interest has been confined solely to domestic details growth has always been checked. A living Church is never satisfied with a ' stay at home ' programme. With no outlet it becomes stagnant, its vision perishes and it fades away.

The Case for Promotion

It is in this context that the promotion campaign of the British and Foreign Bible Society is best appreciated. No consideration must be allowed to detract from the duty of circulating the Scriptures. It was for this that the Society was founded and its greatness has derived from a faithful adherence to the task. But circulation is the last phase in a process. If there is to be circulation there must be production, and before that the resources of production must be found. This is the point where promotion work at the home base becomes so essential for the achievement of Bible Society aims in the world.

The obvious reason for making Scripture needs known to friends in England and Wales is that one may justifiably expect sympathy and help from people who have had the Scriptures in their own tongue for centuries. But the argument is founded on more than logic. The circulation of Scripture is essential to the spread of the Gospel. The written Word and the living Word often go together. The duty of proclaiming the Good News is implicit in the Gospel itself, and it is therefore of the essence of Christianity to go forth and tell. A living Church always accepts the task, appreciating its urgency and playing its part with joy. The call which we sound in the churches is a spiritual one, and there is no need to descend to a mere mercenary appeal. To do so would not only be morbid but would drain away all inspiration from the ministry which it is the privilege of the Home Staff to exercise.

An Instrument for Unity

The character of the work of the B.F.B.S. enables its promotion at home to be operated on an inter-denominational basis. Such distinctions of creed or worship as may exist between the churches are over-ridden by a realisation of the compelling duty of all believers to propagate the Gospel among people of every race and tongue. The worshipping community cannot lightly neglect such a vocation in its search for wholeness. Such a call is

intrinsic in the Bible and founded on apostolic example. By keeping this truth in perspective and by circulating the Scriptures without note or comment, the B.F.B.S. both contributes to the life of the Church at home and offers an opportunity for action abroad. At home friends of the Society meet for prayer and business regardless of denominational distinctions. Abroad, the missionary societies of all denominations receive Scriptures in the languages of their various stations.

The meetings of the B.F.B.S. in England and Wales afford a unique opportunity for clergy, ministers and people to gather together for prayer and service. Often this is one of the few occasions in the year when the Christian community of a city, town or village, demonstrates its unity. It is here that the sphere of the Home Department touches upon one of the crucial problems of the Church which continually arouses opposition from the incredulous masses who are very wide awake to the contradiction of the Gospel exemplified by the division of Christian denominations. It is a simple matter to exaggerate the division and for the unobservant to assume that the Church is content to let it be. But from time to time posters appear on walls and hoardings with the familar " Sower " emblem of the B.F.B.S. Maybe on a spring evening sometime later, the bells of an ancient Priory church will be ringing out and a line of people will be seen passing through a fifteenth century porch into the holy place within. They are coming from all denominations of the place for the annual service of the Bible Society auxiliary. Local choirs join in leading the singing ; ministers and clergy all take part and the sermon is preached by a member of the Society's home or overseas staff. Next year a similar service will be held in one of the Free churches. Thus does the Society make a valuable contribution to the life of the Church by stimulating united witness at home and lending support to ecumenical action abroad.

There are, unhappily, instances where the character of the local auxiliary cannot always be said to exemplify the wholeness of the Christian Church. These call forth much prayer, work and continual experiment on the part of the 21 men and 8 women of all denominations who comprise the staff at work in the home field. A serious deterrent to more widespread support is often a failure to realise the extent to which the Society assists missionary work abroad irrespective of denomination. An Anglo-Catholic is sometimes surprised to learn that the latest version sent to Africa was the joint work of a translator of the Universities' Mission to Central Africa and a Church Missionary Society missionary. A Baptist minister may be unaware that all translation work of his missionary society was taken over by the B.F.B.S. years ago. Very often it is found that someone who supports his own missionary society is under the impression that his subscription will also help the Bible Society. Such misconceptions can only be corrected by the steady promotion work of the Home Staff working in our 1,500 auxiliaries (excluding branches). Hundreds of meetings are organised each year and special efforts have to be planned where interest is flagging.

Scope for Volunteers—through exhibitions

A popular approach which often stimulates new interest and reaches out to a wider constituency is the showing of an exhibition. The larger type provides work for a mass of volunteers months beforehand, many of whom know little or nothing of the Church overseas. Committees plan publicity, daily programmes, films, plays or pageants and the " follow up." Stewards must be recruited and trained. Teas and suppers are often the responsibility of a different church each day. As the days go by, men, women and children

by the hundred receive an impression of conditions abroad and the impact of the Bible in the mother tongue on the minds and customs of the people. The essential character of the Society in the context of modern missionary enterprise is clearly demonstrated before the exhibition is packed up and moves on to its next booking.

—Through women's work

Campaigning for increased support from women's organisations is being developed on a widening front. Thanks largely to the late Miss Mildred Cable's dynamic leadership, a strong following of keenly-interested and hard-working ladies is now firmly established in many parts of the country. Women's sub-committees are being formed from which increased activity and support spring in the shape of sales of work, speaker panels, intercession services and new volunteers in the ranks of our army of collectors—devoted helpers who visit from door to door, delivering leaflets and inviting regular donations. Their work is vital and their contribution magnificent. In recent years additional concern has been aroused in prayer partnership by the establishment of " overseas links " with Women's Auxiliaries abroad.

—Through work with young people

Winning the enthusiasm of youth is not overlooked and special staff is appointed for the purpose. As a report on this subject appeared in the last issue of the BULLETIN nothing need be added here, except to underline its radical importance, not only for the enrichment of young life generally, but also for the strategic purpose of maintaining a succession of workers ready and trained to shoulder responsibility as the years go by.

Youth is more likely to be won, however, if interest has already been kindled in childhood. Many mature auxiliary workers of today date their introduction to Bible Society work from the day they attended the Children's Birthday Party at the Guildhall with the Lord Mayor of London presiding. This famous annual event has of late been enhanced by the kindness of Bible Society friends in Australia and Canada in providing sumptuous birthday cakes during the years of England's austerity. For the last few years there has been sufficient cake for another Birthday Party for children in Liverpool, such is the measure of our friends' generosity ! The Good News Transport Fleet is the name given to an attractive organisation founded to introduce children to the Society. They form a Crew of a " Good News Ship," christen it with the name of a language on our list, study the country and customs of the people to whom their particular version is sent and give offerings towards the cost of freight on the consignments. There are 236 Good News Ships in the Fleet at present, including 56 in Australia and 1 in West Africa.

The Contribution of Home Staff

Members of the Home Staff are welcomed as preachers in churches throughout the land and some thousands of people hear a Bible Society sermon almost every Sunday of the year. Collections are given in most cases and it may be safely assumed that the influence of these sermons is reflected in legacies left to the Society and the great number of donations sent direct to headquarters. But the churches have all been under very heavy pressure since the war. Many massive piles were totally destroyed by bombing and many church treasurers are being pressed for increased support to central funds. Nevertheless, the Society's work must be brought to the notice of all congregations and a special effort is made each year in December, on the second

Sunday in Advent, to obtain entrance to fresh pulpits. New literature is sent to thousands of clergy and ministers. Notes are prepared to encourage preachers to give sermons about Bible work in the world. Several non-suporting churches link up each year and " Bible Sunday " is growing into a national movement, which we trust will widen our circle of friends. This touches the crux of the promotional work of the Home Department of the B.F.B.S.—winning more friends for more Bibles.

Striving towards this ideal are growing as the Third Jubilee of the Bible Society movement approaches. Great services in Cathedrals and churches, plays and pageants, exhibitions and pilgrimages are to be prominent features of the 1954 celebrations. But keen attention is necessary to the routine build-up right through the auxiliary network. Personal contacts made in church and hall ; regular visitations by the collectors and the steady leadership of the District and Women Secretaries are all fundamental. The touchstone of success is in the auxiliaries. Here are thousands of volunteers whose best contribution to the Third Jubilee event may well be manifested in the new friends they can bring under the spell of the Society's appeal.

" Planning for Expansion "

Our commission then has to do with growth. The Church of the New Testament was not very old before it began to grow. This was not merely a fortuitous expansion left to chance journeys by a few travelling merchants or soldiers, although this in itself would no doubt have had a considerable effect in those tremendous days. To put it in modern jargon, the early Church "planned for expansion." St. Luke's words in Acts 13 express it better : " As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work . . . . . and when they had fasted and prayed, and laid their hands on them, they sent them away." The Church, not content with natural expansion through the personal witness of its members, was thus prompted by the Holy Spirit to choose its finest leaders and send them away from the home base on a foreign mission. The birth of the mission is recorded as definitely and concisely as the birth of the Church itself. From the days they were told they would be fishers of men to His last great command, Christ left no doubt in the minds of His disciples that the Church was to fill the world with the Gospel of the Kingdom. By its very nature, the Church has learnt to expect the coming of the Kingdom. It has prayed for it and must continue to work for it. By challenging auxiliaries to their share in bringing in the Kingdom, members of the Home Staff endeavour to play a humble part.

THE BIBLE TRANSLATOR

THE forthcoming edition of the " Bible Translator " has a variety of articles contributed by scholars and translators in various parts of the world. Dr. H. G. Meecham, Principal of Hartley College, contributes the first of two articles on " Old Words with New Meanings," this being a detailed study of certain key New Testament words in the light of modern knowledge.

On the technical side, there are articles by Robert E. Longacre and William L. Wonderley, both of the Wycliffe Bible Translators. The former writes of his experiences in evolving a Tone Orthography for Trique, a Mexican language ; and the latter deals with the problem of Information Correspondence in particular relation to the translation of the Epistle to the Ephesians.

Articles of general interest are contributed by the Editor who deals with the central problem confronting all translators, that of conveying the Gospel, and Dr. Abdal Ross Wentz, Professor of Church History at the Lutheran Theological Seminary, Gettysburg, Pennsylvania, writes on the theme, "Luther and His Methods of Translating." There is also a small, but significant contribution by D. A. Chowdhury, a very well known Muslim convert from Bengal. This article deals with the problem of the name for " Jesus Christ " and " Son " in the New Testament, a problem which is just as alive to-day as it was nearly forty years ago when this article was written. It is the first of a series of three.

Other contributions are from Dr. W. R. Hutton who writes on " Textual Emendation in the Old Testament," the Rev. Eric F. Bishop who deals with the question of pronominal courtesy in the New Testament and the Rev. H. C. Willans of Rangoon who reports on a Translators' Conference in Burma. There is also an important book review by Professor E. C. Rust who gives a valuable summary of the contents of the English Translation of the articles on " Sin " and " Righteousness " in Kittel's " Theologisches Wörterbuch zum Neuen Testament."

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